/10 cont./

302 The bristly or wavy black hair of both sexes is cut off straight above the eyebrows and hangs down in back over the neck. Dandies [301] wear a part about three centimeters wide up to the crown /Fig. 1 appears here/, let the short crown-hair stick up like a brush, and with cotton strings tie the part hanging down in back into a braid, at the roots of which the men sometimes tie a decoration of blue arara or black mutum /curassow/ feathers (ušiktamaru).

301 In the pierced ear-lobes both sexes wear sticks of cane 15-20 [304] centimeters long for everyday.

[814] The plug in the lower lip (anɔ̃ŏŏ) is used only by the men. It consists of the light, flaky wood of the piuva tree and is either cut obliquely with a short point or runs out into a long, thin lamina hanging down on the chest (Fig. 2, b /see p. 18/).

Boys primarily wear, instead of this, small T-shaped pieces of shell (idžă) (Fig. 2, d /see p. 18/).

The most precious lip ornament, which is worn only on festive occasions, but otherwise is kept carefully wrapped in cotton, is a long, heavy, stone plug (manuterĕ) of hyaline or rose-colored quartz, the T-shaped end of which is stuck through the lower lip while the conical button hangs down (Fig. 2, a /see p. 18/). Of the four specimens in the collection the largest is 17.5 centimeters long.

301 /11/ These lip stones, of which only a few have reached
439 European collections, are not made by the Karaya themselves, but are bartered from the Tapirapé, the Tupi people on the like-
[135] named left tributary of the Araguaia. The mountain chains of the left riverbank, such as the Serra dos Cayapos, are rich in this material. A Kayapo stone plug acquired in S. Maria is shorter and runs out to a tapered, blunt end (Fig. 2, c /see p. 18/).

304 Tattooing is limited to the tribal badge which both sexes
619 wear on their cheeks: a blue ring 10-15 millimeters in diameter (auɔ̃amanurĕ) just under the lower edge of the orbit.

● 515 On the whole the Karaya are distinguished by scrupulous care of the body. They bathe several times a day. Their hair is
302 always carefully combed. All the hair on the face and body is
[412] plucked out. Shears are now commonly used for hair cutting,
[231] whereas formerly piranha teeth were used for this.

/219 cont./

304 881 the two circles drawn with black color on small children. In the case of boys, the time is determined according to when, after the last cropping, the hair reaches down to the tip of the nose in front and to the shoulders in back.

304 463 The tattooing is done by special persons who own stamps and stone knives and are called wairădŭ. There was only one such person in the south horde (in Village 6), whereas in the north horde there were several (for example, Ilk in Village 13). They are paid for this operation. No ceremonies of any kind are said to take place, and the children are not always tattooed together, but also singly on occasion, whenever one happens to be able to get hold of the master.

304 [600] The chief's tattooing, which is characteristic of chiefs and their wives, consists of vertical black strokes between the lower lip and the lower edge of the face, which are arranged side by side in one or sometimes also in two lines, one above the other (Ill. 53 a, b). According to Kurišr, this tattooing is supposed to be peculiar to women. Even girls are said to have such lines of blue dots on the chin, which is supposed to be regarded as very beautiful. I never observed this last phenomenon, however.

515 /220/ e) Body care. The Indians bathe a great deal; usually they take a bath early in the morning, and even during the day they plunge into the water whenever they feel like it, in most cases probably to cool off by means of the subsequent evaporation of the water in drying.

515 824 388 Two plant products serve as soap in washing; first, a bark (ŭăbăkă = sabão do matto), from which one scrapes off a little, /Ills. 54-57 appear here/, rubs this in water, and washes himself with the lather thus produced; then there is a tree bast (dŏŭ) which is also used as soap for cleansing.

302 824 The rubbing of the body, the arms, and especially the hair with the fragrant resin (ăndĭlă) of the almecegeira (Hedwigia balsamifera), which is ordinarily stored in gourds, is very popular.

/355 cont./

297 Karajá, the Šavajé are supposed to make such coverings, whereas the coverings with a wide, black center stripe come, not from the Šavajé, but from the Tapirapé.

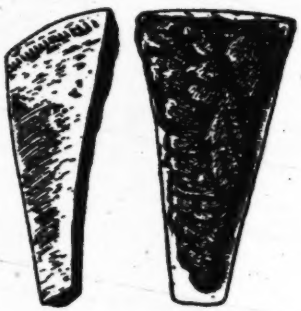
184 [301] Even the smallest girls already wore firmly plaited, black belts which correspond to those of the Karajá. I did not see anywhere the loosely plaited string belts (Karajá, Ills. 30 and 31).

[291] Adult women wore the bast apron, called hăbĭŏdă here, made mostly out of white and only rarely of reddish bast.

303 184 [302] The hair style does not show anything that is foreign to the Karajá. The combs are plaited by the men in the same manner as among the Karajá. Forms and designs correspond to the others; the decorating by means of feather clusters or bundles of cotton is rare, however.

[304] → The side cross-threads are also often absent.

302 184 Body painting is identical with that of the Karajá. As oil, coconut oil is used; as color, chiefly urucú, which, with the seeds removed, is stored in huge hollow gourds.



Ill. 189 a, b.
Scarifier (b = back side).

301

Ill. 190.
Ear rod.

304 Scarification is also customary among the Šavajé. The instrument for it (lālēdjŭ; Ill. 189), however, is covered with a thin coating of wax on the entire back side (cf. Ehrenreich's specimens, Berlin 3953 a b, from the Karajá).

• 515 As for body care, it should be remarked that the Šavajé go to bathe in the lake every morning at sunrise, even when there is heavy fog over the water and it is very cold. They then warm and dry themselves at the hearth fire in the hut.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

Brazil.

Both sexes have a blue ring tattooed under the eye, forming a deep ugly scar, which is the special distinguishing mark of the tribe. 304 619

The Karayá take good care of the body, bathing many times each day—though this is more to cool and refresh themselves, and for sport—keep the hair well combed, and pull out the sparse beard. They formerly used the teeth of the piránha fish as a kind of saw with which to cut the hair, but they now have scissors. 515 ● 302 412 237

As already stated, the men wear no clothing, or covering whatever. The sash, or apron, worn by the women, is made of the inner bark of the jangáda tree. It is prepared for use by first soaking it a day or two in water, then pounding it with flat stones, and finally drying it. When the wearer of this primitive apron sits, she passes it back between the limbs and sits upon it. Besides this costume, both sexes wear various armlets, wristlets and leglets, as ornaments, which are peculiar to each division of the tribe. Soon after birth, the child's wrists and legs below the knees, are adorned with broad bands made by weaving together cotton cordage on the limbs themselves; while a black cotton band girts the body as a bandage. When the infant is a few months old, these articles are removed, and broad cotton wristlets, leglets and anklets are woven on the limbs, a tassel of cotton cords being attached to the leglets. The boys wear the leglets, or garterlets, until the lip is pierced, while the girls wear them until married. The wristlets worn by adults, cover nearly the whole forearm. They are not put aside until after marriage, and many females wear them until the first child is born. When one of the couple dies, the survivor puts the wristlets on again. This custom has come down from the ancients. As the wristlets and leglets are usually woven on the limbs themselves, they cannot be removed without being cut off. For this reason, they are never removed, nor washed until finally thrown aside. But I found the Karayá quite ready to cut these articles off and give them to me in exchange for some articles I had which took their fancy. 291 [287] 301 [184] [283] [286] [437] [439]